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WHY DID IT OCCUR?

Many who had believed in Jesus had ceased following Him. They gave reasons: fear of persecution, materialism, or the anxieties of life and need of providing for their families. Others may have been confused or disappointed because Jesus rejected their efforts to make Him king. Then, when He was challenged by the Jewish religious leaders, (Matthew 12:38,39), He refused to give them a self-glorifying sign from heaven. This refusal puzzled some. At about this time, Jesus began to reveal to His disciples something that they found very hard to grasp – "Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day…Then Peter said…this shall not be unto thee…" (Matthew 16:21-23)

Jesus knew that in about ten months all this would come to pass. Deeply concerned about His loyal disciples, Jesus promised some of them the very thing he had denied the faithless – a sign from heaven. Jesus says in Matthew 16:28: "Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." When He said this, Jesus had in mind giving the three of His intimate disciples a spectacular foregleam of His glory. This preview we call the Transfiguration which we celebrate on August 6/19.

Six days after Jesus told them, He took Peter, James and John up onto a lofty mountain. There He was "transfigured before them: and his face did shine as the sun, and his raiment was white as the light." (Matthew 17) The prophets Moses and Elijah (who were

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FIFTY YEARS AGO AUGUST 1956

I don't know whether it was unusual, but it was noted that in the upcoming 1960 census, the religious preference of people would be questioned.

The parish in Monongahela, PA was building a new rectory and a new church building was being built in Sandy Lake, Manitoba, Canada.

Archimandrite Luke, the abbot of St. Tikhon's Monastery in South Canaan, PA for the past 35 years, died. The new abbot was Archimandrite Andronik, who had served in India for many years as a missionary. He was fluent in several languages and was to be the first abbot who was English speaking.

The issue carried a long article by Fr. James Allan on the need of Orthodox to start using the radio and TV as evangelistic tools. He wrote that "free" time was available on radio for the asking.

The most interesting information was in an article about Bishop Ireney of Toyko, who was later to become Metropolitan of the church. At this time prior to the autocephaly, the church in Japan was part of the "Metropolia." There was much activity in Japan. Six new students were accepted into the seminary in 1956. Four of them had college degrees. Also, one woman was admitted. She had plans to start a parochial school upon completion of her seminary training. Jaroff's Don Cossack Choir came to Japan on a concert tour. They were met at the airport by over 500 Japanese and Russian Orthodox who were dressed in their traditional festive kimonos. Each cossack was ceremoniously presented with a bouquet of flowers. They went directly to the cathedral where they sang responses

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BRIGHTEN THE CORNER

Every so often we add people to our "Brighten the Corner" Group. These are people who plug away year after year doing good. They see a need, start a project and work at it. In May, we wrote about the efforts of Barbara Nafranowicz and her "Warm the Children Project." She sends warm clothing, often hand knit, to children in orphanages in Eastern Europe. This month we add Ellen Motoviloff Miller to our list. Her project is "From Cards to Shoes."

Used shoes, good ones…that's what Ellen Motoviloff Miller began sending to needy children in Russia eight years ago. She heard about the need for footwear from an immigrant who told her about orphans living at the detski dom (children's home) in his town. When they were out and about, everyone knew who they were because of the sorry state of their footwear – often little more than pieces of leather tied to their feet. The image of that spurred her to action.

Ellen has sent many boxes to that detski dom, a large facility, over the years. It happens to be in the state of Kirov in central Russia, where her father, Mikhail Philipovich Motoviloff, was born. So right away Ellen felt a connection to the place. The home's director refers to her as Yelena Mikhailovna, and considers her to be a *zemlyachka,* a fellow countryman. In time her efforts have grown to include three detski doms in Russia, two in Belarus, and two in Ukraine.

The timing was such that when she was readying her first box of shoes, she was in the midst of starting her own greeting and note card business. It was the realization of a lifelong dream after careers in teaching in

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CHRONOLOGY

AUGUST 2006

TIME TO ORDER your Advent Calendar. A beautiful icon of the Nativity is the background for the calendar, which can be used by Orthodox, who celebrate Christmas on either the Old or New Calendar. It begins with pull backs on November 15/28 and ends with December 25/January 7. An informative booklet compliments the calendar and gives a brief life of the saint for each day of the Nativity Fast. Make your "Holiday" season more meaningful. Write: Icons Plus, 27 West Judson Ave., Youngstown, OH 44507 or phone 330/782-1310 or access at tedkho@aol.com or www.iconsand-more.com for information.

AT ITS GENERAL SYNOD in San Francisco the Russian Orthodox Church Outside of Russia "failed to make a final reunification decision (with the Moscow Patriarchate)." Nevertheless, it came to a compromise resolution to approve reunification prospects in principle with mild references to the necessity to convene the Local Council… Practical decisions were left for the Bishop's Council, according to Alexei Makarin for RIA Novosti.

TWO ENGLISH TRANSLATIONS OF ORTHODOX SERVICES were most used during the years of transition from Ethnic languages to English. These were Hapgood's and Nassar's. Interestingly enough, women were instrumental in both translations. Isabel Hapgood from Church Slavonic of the "Service Book of the Holy Orthodox-Catholic Apostolic Church" and Elizabeth Forsa from Arabic of "Divine Prayers and Services" affectionately known as the "Five-Pounder." Ms. Forsa recently celebrated her 100th birthday in Spring Valley, NY.

THE U.S. EPISCOPAL CHURCH is now headed by a woman, Bishop Katherine Jefferts Schori. This makes her the first woman in American history elected to lead a major Christian denomination. Although Roman Catholics, Southern Baptists, Mormons, Muslims, Orthodox Jews as well as Orthodox Christians do not ordain women; 30% of students enrolled in Master of Divinity programs are women.

RICK WARREN, who built a congregation from nothing in 1980 to 20,000 members now and who wrote the book "The Purpose Driven Life," which has become the best-selling hardcover book ever, said: "Reformations always start with the peasants; they don't start with the elites."

THE LATEST PROJECT of the U.S.-Ukraine Foundation is a comprehensive website which will serve as a valuable information resource for business and pleasure travel to Ukraine. It hopes to help make Ukraine an attractive and easily accessible destination for tourists. Access at http://www.usukraine.org

ST. NIKOLAI OF SERBIA is a documentary film shedding "much light on one of the most disputed and most loved Serbian saints, and on the history of the Serbian people in the 20th century." The film is on the life of St. Nicolai of Ochrid and Zica who spent some time at St. Tikhon's Monastery in So. Canaan, PA. The film has been translated into French, German, Russian, and English from its original Serbian. It premiered in Moscow on May 9 and a North American premier is being organized.

AN ORTHODOX RESPONSE to the DaVinci Code and Gospel of Judas can be accessed on websites: http://www.goarch.org/en/special/DaVinci and http://goarch/en/special/gospel_of_judas/

FR. MICHAEL ROMANCHAK retired from active ministry after serving as a priest for the Metropolia and OCA in the cathedral in New York City, St. Michael's Parish in Syracuse, NY and then for 32 years in Holy Trinity in Catasauqua, PA. However, he was recently honored by the parish of St. Nicholas Greek Orthodox church in Bethlehem, PA for his outstanding service and dedication for the past 16 years. "As he saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb 5:6

AN EPIDEMIC OF MIRACULOUS EVENTS occurred from St. Petersburg to Yakutsk and in between in Volgograd, Kazan, Omsk and Khabarovsk. Icons across Russia are weeping tears or blood or giving off unearthly light. They have included icons of the Virgin Mary, the Crucifixion, St. Mary Magdalene, SS Cyril and Methodius, the Four Evangelists and St. Lazarus, among others. "They seem to be unrelated, but they are all happening at the same time all across the country… We know there is a significance, but we do not yet know what this means," according to Fr. Piotr Bogoyavlensky.

THERE ARE SEVERAL ORTHODOX JURISDICTIONS in Ukraine. Unfortunately, it is becoming a political issue not only internal but by external interests. Most of the parishes are under the amophor of the Moscow Patriarchate. Now, the Ecumenical Patriarchate of Constantinople is proposing to open church representations in Ukraine. To further muddy the waters, the Ukrainian Catholic Church is stepping up its presence and authority in Ukraine.

A PARISH THAT HAS PLATEAUED OR IS LOSING MEMBERS might be interested in NCD-Natural Church Development an organization that specializes in church growth. Several churches in the Midwest are well into the NCA process guided by Fr. Johnathan Ivanoff, who is trained in the process. For more info go to NCD website: www.ncd-international.ord

(Continued from front page)
WHY DID IT OCCUR?

long dead) also appeared. This awesome event possibly taking place at night made it especially vivid. In fact, it is so real, that Peter offers to erect three tents – one each for Jesus, Moses, and Elijah. While Peter is still speaking, a bright cloud overshadows them and a voice out of the cloud says "This is my beloved Son, in whom I am well pleased, hear ye him."

Imagine hearing God Himself, confirming the identity and the role of His Anointed Son! What a faith strengthening experience the Transfiguration is for Peter, James and John! With their faith fortified, they were prepared for what lies ahead.

Perhaps, we are in a state of indifference to God. Like those who lived in Jesus' time we may be beset by materialism and the anxieties and problems of life. Like Peter, James and John we need the Transfiguration to have our faith strengthened. What better way than to attend one of the services offered in our Church on this day and to hear the hymns and incident retold?

(Continued from front page)
FIFTY YEARS AGO

to prayers of thanksgiving for their safe journey in a moleben, which was served by Bishop Ireney. While in Japan, the Choir sang a benefit concert for Nicolido Cathedral. Our article on the Church in Japan made mention that an old custom for New Year's was again observed in 1956. A moleben was held on this day, which was requested by the Buddhists who live in the vicinity of the cathedral. Many non-Orthodox traditionally attend this service as they believe that the Cathedral is a holy sanctuary and serves as a protection for them. It escaped destruction twice. The first time a huge earthquake brought down all homes around the cathedral and it was the only building left standing. The second time was in the memory of the people, everything around it was bombed during World War II. It was the only building left standing in the midst of utter destruction. The bells of the Cathedral rang in the New Year and were recorded. They were then played over the radio network all over Japan. In fact, there is a song about the bells of the Cathedral on Suragadi in Tokyo. The Emperor of Japan sent greetings of the New Year to His Grace, Bishop Ireney. Unfortunately, our article is not clear which New Year was celebrated. We stated that 73 Japanese young people were received into the church by baptism and 10 more were receiving instructions.

We noted in our issue that Fr. Mastrantonis of St. Louis had prepared a pamphlet on "What is the Orthodox Church." We still see this on many literature racks.

Of course it being August, it had a recipe for Apple Cake which Matushka had made for an Officers Wives club tea at Sampson Air Force Base in Geneva, NY.

(Continued from front page)
BRIGHTEN THE CORNER

New Jersey and publishing in New York City. Ellen was inspired to combine her goals: she decided she would use profits from the cards to buy and send the shoes.

She started with making Russian-theme note cards under the imprint Troika Cards. Over time she expanded to include Orthodox Christian Greeting Cards, special-occasion religious cards.

Since the beginning, she has worked alone and takes no salary. She considers herself blessed to have a supportive husband.

At this time piles of bags of shoes fill their guest room ready to go. But she has learned to be measured in her sending. There is risk in sending too many boxes to the same place in too short a time. She was warned that could lead to unwanted attention by the government which could cut back on funding a home receives. She waits for a confirmation of delivery letter before she ships another box to the same home. The letters sometimes come with photos and artwork by the children, truly "gifts of the heart."

Ellen says: "My love of children and desire to help those in need are being realized in my shoe projects. I have always prayed for the opportunity to use my God-given talents to serve Jesus Christ. Truly, this is answered prayer."

In the "Shoes News," which she includes with her card's flyers, she lets customers know of recent send-outs. The next card's flyer will be going out in early fall with the Nativity cards offering. If you'd like to be put on the mailing list, send your name and address to Troika Cards, P.O. Box 20001, York, PA 17402-0139.

(Continued from page 31)
KITCHEN CORNER

cellar. Translated here recipe reads like this:

TYOTYA MAREA'S
READY-TO-EAT PICKLES

7 cups thinly sliced cucumbers
1 Tbls. celery seed
1 Tbls. non-iodized salt
1 cup sliced onions
3 cups sliced red or green peppers, if I have some
2 cups sugar
1 cup vinegar

Sprinkle cucumber slices with celery seed and salt. Let set 1/2 hour; drain. Add onions, and peppers, if using. Mix together sugar and vinegar, stirring until sugar is dissolved (do not heat). Pour over drained vegetables. Pickles can be eaten immediately or stored in refrigerator.

LIGHTER MOMENT

Pete was driving down the street in a sweat because he had an important meeting and couldn't find a parking place. Looking up toward heaven, he said: "Lord, take pity on me, if you find me a parking place, I promise to attend Liturgy every Sunday this summer and I will even give up drinking!"

Miraculously, a parking place appeared. Pete looked up and said: "Never mind, God. I found one.

WHY DO WE BLESS FRUIT ON TRANSFIGURATION?

On this day when we remember the Transfiguration of Christ, a pious and Holy custom of the Orthodox people is to bring fruit to the church to be blessed. Many who bring fruit to be blessed do so without knowing why they do it.

Undoubtedly this custom, like many of the customs with the Orthodox tradition, has very practical roots. The Feast of the Transfiguration does fall in the season of the year when many of the fruits ripen. And the faithful being devout people who bless everything in His Name found it convenient on this day to bring the ripe fruit to the Church to be blessed. In doing this, they were expressing a real spiritual feeling of gratitude to God who made possible that fruit - to God who created us and the world in which we live, and every plant and every living thing in it. We bless food we eat. We acknowledge God's creative role and our responsibility to God for the great privilege of using the fruits of his world.

But there is another and very beautiful symbolism that is found in the relationship that has come about between the Feast of the Transfiguration and the blessing of fruit on that day. The fruit that is blessed on that Day of the Transfiguration is symbolic of the Transfigured Christ, His full Glory. The fruit is the end result of the casting of a seed into the ground. It is the culmination of an incredible series of miracles which man witnesses in nature. A seemingly dead seed is cast into the ground and through miraculous processes of nature it becomes a tree and finally bears fruit which has the same seed. Thus, the cycle of the seed to fruit begins once again. In the midst of his Ministry, Christ chose to appear in His transfigured Glory to three of His disciples and thus to say to them, "This is the fruit of My Ministry in this world, though I will be cast into the ground as dead, I shall rise again on the third day in the very Glory that you see but briefly on this day."

So we bless fruit to remind us that we enjoy this fruit of the earth because of God. It is He that transfigures a seed in the soil to a fruit-bearing tree, and so He will, we pray, transfigure us one day.

WINTER'S GRACE

Most nurses learn about Florence Nightingale as she is considered to be the founder of the nursing profession. But how many know that at age 30 she was ready to give up on life? She wrote in her diary: "My God, what will become of me? I have no desire but to die." But in time the dark clouds of her despair gave way to the light, and she discovered a new purpose for living.

When she died at age 90, she had left her mark on history. Some believe that she and those who introduced antiseptics and chloroform to medicine did more than anyone to relieve human suffering in the 19th century.

Job was another person who was so depressed that he went so far as to wish he had never been born. He said in (3:1-3): "After this opened Job his mouth, and cursed his day (of birth), And Job spoke, and said, 'Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived'." But thank God, he didn't end his life. Just as Florence Nightingale came out of her depression and found ways to help others, so too Job lived through his grief, and his experience has become a source of endless comfort to many suffering souls.

Maybe you're at the point of not wanting to go on. Being God's child intensifies your desperation, for you wonder how a believer could feel so alone and forsaken. You are a suffering soul. Don't give up. Coming to the end of yourself emotionally could be the most painful experience you've ever encountered. But take courage. Cling to the Lord in faith; "Create a clean heart in me, O God, and put a new and right spirit within me," and start all over.

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DAY BEGINS

The Orthodox Church reckons its day after the pattern of the Jewish church, where the day began in the evening, not in the morning as it does for us. At the evening services in the Church, the hymns and readings refer to saints or feasts of the next day.

Our days often begin with a great deal of hustle. We roll out of bed, grab a cup of coffee, get the other members out of the door and rush out ourselves. Rush, rush, rush.

On the other hand, Israel's day began in the evening. They rested and slept, then got up in the morning to join God in a work in progress for "HE that keepeth Israel shall neither slumber nor sleep." (Ps 121:4)

This sequence of evening and morning of Israel and the Church is significant because it pictures the attitude we should embrace in all our efforts. When we begin our day, we join God in what He is already doing.

It is self-defeating to drive ourselves in anxious frenzy, "to rise up early, to sit up late" (Ps 127:2), as if success depends solely upon our efforts. We should work hard and be faithful in all we do, but we must also realize that everything depends on God. He never stops caring for us "he neither slumbers nor sleeps." Before we begin our day, we must find our rest in Him. As Longfellow said: "Do thy duty, that is best; leave unto the Lord the rest.

Memories

My Alaska Connection

When I was a little girl and had experienced some disappointment, my mother would encourage me to count my blessings. She'd point out our big family as one thing for which I could be thankful. Although our immediate household was just my parents, my brother, and myself, our extended family included grandparents, aunts, uncles, and many cousins.

Family was very important to my mom and dad, but it wasn't until I was older that I understood why. They were fortunate to have both their parents and siblings, but Mom and Dad never knew their grandparents. This left a void for them that was never filled. While most of my babas' and gedos' family members were still in Europe, they did have a few relatives in places like Phoenixville, Pottstown, and Jersey City. This was before e-mail and even telephones. Travel was costly, so occasional letters were the only contact they had. Like other immigrants who lived far from loved ones, their "family" became members of their close-knit parish community.

Over time, the size of our family diminished. For many years, I not only mourned the loss of my parents and grandparents but also the fact that I was no longer a part of a large extended family.

But God provides. Several years ago, I embarked on a spiritual journey that took me hundreds of miles from home. My purpose was to serve, but God gave me a blessing that I never expected – to once again become a member of a big, loving family.

Have you ever traveled to a new place and unexpectedly felt as if you'd come home? This is how I felt when I arrived in Kodiak, Alaska, three years ago as a short-term missionary. St. Herman Seminary became our home base, and for me, it truly felt like home. It was evident that seminary families and parishioners at Holy Resurrection Cathedral had a special bond, and I recognized it at once – they were one big, extended family.

We don't know what plans God may have for us. I could never have imagined that I would be back at St. Herman's a little over a year later and again this spring. I have been very grateful for these opportunities to return. During each of my visits, I've met new members of the seminary family – students and their spouses and children and, in some cases, their parents and siblings. They come to Kodiak from villages like Kwethluk, Napaskiak, and Port Lions for one purpose – to spread the Faith throughout Alaska.

Much has been achieved through the efforts at St. Herman Seminary. As of this spring, there are now 39 priests to serve the 103 parishes in the Diocese of Alaska. Much has been done, but much more needs to be accomplished. This growing and enthusiastic family, *our* family, needs our support and encouragement to continue their work in the vineyard of our Lord.

Margaret Pysarchyk

Please send your memories to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or at mpysarchyk@hotmail.com

PRESS FUND

Thank you for helping me to keep publishing. We are in this together.

Johanna Pleska, Olga Melchionna, Stephen Wartella, Marge Cimbolic, Sophie McKay, Paul Koronchuk, Elizabeth Casper, Ann Kolota, Irene Allen, William Cook, Ethel Watlock, Shirley Sass, Anonymous (3), Anne Dorozynski, Michael Scuba, Paul Boshko, Paul and Mary Stephanie Merella, Samuel Rusinyak, Jr., Mr. and Mrs. Ted Kochmaruk, Helen Yablonsky, Catherine Shaffchick, Connie Morgan, Frances Migdal, Ann Soltis.

*John Lukatchik in memory of wife Hope.

*Mary and Simon Herbert in memory of parents Michael and Mary Spack.

*Rose Minarich in memory of John Minarich and Peter Danisher and for health of Matushka Nina.

*Dr. John and Eva Chupinsky in memory of sister-in-law Priscilla Chupinsky.

*Joseph Milosevich in memory of wife Mildred.

*Mary Zacharkiw in memory of parents Martha and Semyon Smereka.

*Marvin Kiehl in memory of Fr. Basil and for health of Matushka Nina.

*Ann Smolak in memory of Patricia Smolak, Fr. A. Woronovich, Fr. Basil and for health of Matushka Nina.

*Matushka Nina Stroyen in memory of husband Fr. Basil.

BIBLE QUIZ

For the next few months, our quiz will center on the Prophets. In the Nicene Creed, we affirm that from the very beginning of time, before Christ "came down from heaven," the Holy Spirit "spoke by the Prophets." The word "prophet" comes from the Greek word which means one who foretells future events.

There are at least 39 Prophets mentioned in the Bible, the majority of them in the Old Testament. They seem to have a double role, not only of foreseeing the future but the deliverers of God's message to their contemporaries. We know that the Birth of Christ was foretold by Isaiah and that Elijah predicted the breaking up of a kingdom.

1. He was bald this prophet who performed many miracles and was the successor to another great prophet.
2. This court prophet confronted King David with his adultery.
3. This young prophet had a vision of a statue composed of different medals.
4. He was often called the "weeping prophet." He was put into a hole in the ground for being too outspoken.
5. Very early in his career this king of Israel was associated with a group of prophets.
6. This wilderness man confronted the prophets of Baal in a famous contest. We know him best for being taken up into heaven in a chariot of fire.
7. We are familiar with the gospel song of "Dry Bones." This prophet, who was famous for his vision of the dry bones, was with exiles in Babylon.

1. Elisha (1-2 Kings)
2. Nathan (2 Samuel; 1 Kings)
3. Daniel
4. Jeremiah
5. Saul (1 Samuel 10:1-13)
6. Elijah (1-2 Kings)
7. Ezekial

SOBORNOST

Local Councils

From the second century, historical records verify that "local councils" were held in the various provinces of the then-known empire, manifesting the *sobornost* of the Church. Beginning in Asia Minor, where bishops there took their stand against Montanism, the "local council" spread next to North Africa and soon throughout the growing Christian Church. By the year 325, the "local council" was so commonplace that the bishops of Nicea I prescribed that twice a year such a synod must be summoned within the framework of each province (Nicea I, canon 7).

The deliberations of most of these local councils never merited either the footnotes of great theological works or the pages of church history textbooks. They simply dealt with "business as usual" in the regional eparchies. Others, however, have found their place in formulating the doctrine of the Church or in settling (or causing) political controversies in its history.

Among the local councils that were of great theological import are the following: The Council of Carthage, held in 257, established the Church's position on the baptism of heretics. There it was decided what was later affirmed in the Nicene Creed, "one baptism for the remission of sins." Also at that council was born a quote that has been dear to the East from that time to the present: "The Lord said, 'I am the Truth.' He did not say, 'I am custom.'" (This is the basis of the distinction between "Tradition" and "traditions.").

The Council of Sardica, held in 343, authorized that a bishop, if under the sentence of condemnation, can appeal to Rome, and the pope, if he sees cause, can order a retrial. This retrial was not to be conducted by the pope himself at Rome, but by the bishops of the local province neighboring that of the condemned bishop.

The Council of Rimini-Seleucia, held in 359, was convened no less by the Emperor Constantinus himself. It was called to settle the ongoing Arian controversy that rocked the Church during the fourth century. Broken by force and intrigue, Foebad of Agen, who had authored *Liber contra Arianos,* signed the "Fourth Creed of Sirmium" which the council produced, a formula of definite Arian tendency.

Two other famous local councils were held in the city of Carthage. At the 411 synod, Augustine's teaching against Donatism was accepted by the bishops. And in 418, eight canons of that local council condemned Pelagianism, affirming the baptism of newborn infants. The Ecumenical Council of Ephesus affirmed this teaching in its condemnation of Celestius.

The local Council of Ephesus, held in 449, was a major victory of the Alexandrian school of theology (emphasizing "allegory" in Biblical interpretation) over the Antiochene literalism; it was short-lived, however. Pressing the teaching of Cyril of Alexandria (at the Ecumenical Council of 431) to extremes, Dioscoros and Eutyches championed the position that in Christ there was not only a unity of personality but also a unity of nature. In the "monophysite" teaching of this council, the fullness of Christ's humanity was so fused with His divinity, as to be swallowed up in it like a drop of water in the ocean.

At the third local Council of Toledo, convened in 589, the Spanish Church affirmed its teaching of the "Filioque." From Spain this addition to the Nicene Creed, that the Holy Spirit proceeds from the Father "<u>and the Son</u>," spread to France and then to Germany. It received the support of the Emperor Charlemagne and was adopted at the local Council of Frankford in 794. At that German council, a semi-iconoclastic position was also advanced by the bishops there.

A stronger denunciation of the use of "images" in the Church had been advocated by the local Council of Hieria in 754. That issue rocked the Church far beyond the pronouncement of Nicea II in 787 and all the way through to 843, when the Church finally restored icons ceremoniously on the first Sunday of Lent (March 11 of that year).

Fr. Michael Dahulich, PhD
Dean of St. Tikhon
Theological Seminary

Undique (from everywhere)

"I can' t stand the silence." Too many think this way. They either have the radio or TV on or the phone to their ear. They can't stand silence. This seems to be true even in church. How can there be silent prayers? They should be said aloud.

There's no better sermon than a good example.

The important events in the life of Our Lord are written in the Bible. On the major feast days of the Orthodox Church, we re-live those events, the Biblical stories are read during the Liturgy. Here are some of the major feasts and the Gospel readings (the Good News about Jesus) and the Epistle readings (the writings of the Apostles) from the Bible for some of these days coming in August.

<u>The Prophet Elijah</u> (July 20/August 2)
Luke 4:22-30. James 5:10-20

<u>Transfiguration of Our Lord</u> (August 6/19)
Matthew 17:1-9. 2 Peter 1:10-19

<u>Dormition of the Mother of God</u> (August 15/28)
Luke 10:38-42;11:27-28. Philippians 2:5-11

<u>Beheading of St. John the Baptist</u> (August 29/September 11)
Mark 6:14-30. Acts of the Apostles 13:25-32.

Originally, Christians referred to the Christian Scriptures as the "memoirs of the apostles," "the Gospels and Epistles," or some other designation. It was not until the third century that the term "New Testament" became common as a designation for the Christian Scriptures.

St. John of Damascus tells us: "An angel is an intelligent essence in perpetual motion, with free will, without a body, ministering to God, having obtained by grace an immortal nature."

In history, salt has carried many meanings. One superstition held that spilled salt brought bad luck. Others believed that every grain of spilled salt represents a tear to be shed in future troubles. On the other hand, salt was a symbol of friendship to the ancient Greeks, who welcomed visitors with a pinch of salt in their right hands. In some cultures, salt was so valuable that it was part of a laborers' wages. This is where the word "salary" came from. We Orthodox greet honored guests with "bread and salt."

Editor's Notes

I was deeply touched by the many phone calls I received during the early part of July when our area was inundated by water. Fortunately, I live high in the mountains, so I was not directly touched by the water except for a few minor inconveniences like no mail or daily paper for three days. The high areas were surrounded by water and access was difficult. I remember standing in front of my kivot for my daily morning prayers, umbrella in hand and thinking: God, You are trying to tell us that You are indeed "the Father almighty, Maker of heaven and earth, and of all things visible and invisible..." and You will make this rain stop when You want it to. We may be in a technological era, but there is much we have no control over.

Here it is August, with its Holy Days of Dormition, Transfiguration and the Beheading. Each of these days is special. Please bring your children to church! Why are they absent? They are not in school. Let them prepare the flowers and fruit for blessing. Have them eat from a bowl instead of a platter on the Beheading. Explain the reasons for these customs. Make these days meaningful for them and yourself.

When I prepare an issue of the "Herald," I check the copies for the month for the last few years. I was surprised to read the following in the August 2001 issue, which was our 50th year of publication. "Technology is changing the world and, along with it, the world of religion. The Web, e-mail, IM, and chat rooms are all being used to pass news about the Orthodox Church. It is keeping people informed, especially those who live a distance from an Orthodox Church. However, these instruments can be for good or evil. Right now there is much on the internet about the Orthodox Church administration and some are downright malicious. How can the viewer distinguish between them? Many times, the writer is anonymous; there is no way to ask for further explanation or information.

The Orthodox Church, although sobornoye in its structure, has recently become more autocratic. Discussion is not encouraged. As the laity becomes more educated, it has much in sight to give. They should not be discouraged and threatened with excommunication or shunning. An ombudsman must be part of the church administrative structure. There would be no need for anonymous entries on the internet. THIS IS WRITTEN TO HEAD OFF SHAME FOR OUR BELOVED ORTHODOX CHURCH. With these sad words we close these Editor's Notes. We pray God gives us wisdom and strength to bring problems and suggested solutions to examination. Signed: The Stroyens."

How prophetic were these words?

Matushka Nina

HIS HEAD

St. John the Baptist was imprisoned by Herod Antipas whose anger he had especially provoked by accusing him of breaking Jewish law in marrying his half brother's wife, Herodias. Later, at a banquet given by Herod Antipas, his stepdaughter Salome danced for him and pleased him so much that he promised her whatever she might ask. At the instigation of her mother, who hated John for his accusation, the girl asked for John's head. Reluctant but bound by his promise, Herod Antipas had John beheaded and gave the head to his stepdaughter on a platter.

Why do we commemorate this event? The answer is expressed by the words sung at vespers: "O John, thou wast beheaded for the sake of the law of the Lord." This Holy Day does not celebrate so much the man who baptized Jesus and preached repentance as he who championed the moral law, and who was killed because that law was hated. The gospel read at the Liturgy (Mark 6:14-30) relates this episode in which impurity is mixed with cruelty.

What does this teach us? Our conscience sometimes leads us to protest against our own immediate surroundings, against our friends, against our family, against institution or a superior. Do we act on this? What do you think Herod Antipas should have done? Fulfilled his promise to Salome or broken it and not have beheaded John?



When is the last time you had a cake made "from scratch"? If you are an acquaintance of Pani Martha Zelenak, probably it has been since the last time you visited her, and she graciously gave you a banana cake to take home with you. She enjoys making them and enjoys even more sharing them with others. If you are not one of the fortunate ones to know this superb hostess and baker, you can try this, the recipe for her famous cake, for she has shared the recipe with us.

BANANA CHOCOLATE CHIP CAKE

1 stick butter or margarine, softened
1 1/4 cups sugar
2 eggs
1 teaspoon baking soda
1/4 cup sour cream
1 teaspoon vanilla
2 large bananas, mashed
1 1/2 cups flour
1/4 teaspoon salt
6 ounces chocolate chips
confectioner's sugar

Grease and flour a 9 or 10 inch tube pan or 2 loaf pans. Preheat oven to 350°. In mixing bowl, cream butter and sugar. Add eggs. Stir baking soda into sour cream. Add to mixture. Stir well. Add vanilla and mashed bananas. Add flour and salt. Blend well. Add chocolate chips and turn into pan. Bake for 50 minutes. Check to see if cake is done. Cool in pan for 10 minutes. Remove from pan. Sprinkle with confectioner's sugar.

I received a letter from Tyotya Mareea. She wanted to know how everything was growing in my garden. She was concerned that I might have too many ohurki (cucumbers), so she sent me a recipe to use them up. Don't waste them. She wrote that they could be eaten right away or I could put them in a cool place in the

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IT MADE AN IMPRESSION

The Transfiguration made a lasting impression on the disciples. Over 30 years later, Peter wrote (2 Peter 1:17,18) "For he (Jesus) received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

John is equally moved by the event. More than 60 years after it occurred, he alludes to it with the words: "And we beheld his glory, the glory as of the only begotten of the Father." (John 1:14).

BLESSING OF FLOWERS

Our tradition teaches that when the Mother of God "Fell asleep in the Lord," the Apostles were all there except St. Thomas, when they laid her body in a tomb. When Thomas arrived later, he begged to see her one more time. When the tomb was opened, it was found to be empty; only the fragrance of fresh flowers remained.

To honor this tradition, people bring fresh flowers and/or herbs to church on this Holy Day to be blessed and then taken home. They are placed in the ikon corner or the herbs are dried and used throughout the year. At one time they were used for healing. The blessed flowers become a reminder, a living sign, of God's abiding presence around us.

Home Bible Reading Schedule

AUGUST 2006

1. 1 Cor 10:5-12	16. 1 Cor 16:4-12
2. 1 Cor 10:12-22	17. 2 Cor 1:1-7
3. 1 Cor 10:28-11:7	18. 2 Cor 1:12-20
4. 1 Cor 11:8-22	19. Rom 15:30-33
5. Rom 13:1-10	**20. 1 Cor 4:9-16**
6. 1 Cor 1:10-16	21. 2 Cor 2:4-15
2 Peter 1:10-19	22. 2 Cor 2:14-3:3
7. 1 Cor 11:31-12:6	23. 2 Cor 3:4-11
8. 1 Cor 12:12-26	24. 2 Cor 4:1-6
9. 1 Cor 13:4-14:5	25. 2 Cor 4:13-18
10. 1 Cor 14:6-19	26. 1 Cor 1:3-9
11. 1 Cor 14:26-40	**27. 1 Cor 9:2-12**
12. Rom 14:6-9	28. 2 Cor 5:10-15
13. 1 Cor 3:9-17	29. 2 Cor 5:15-21
14. 1 Cor 15:12-19	Acts 13:25-32
15. 1 Cor 15:29-38	30. 2 Cor 6:11-16
Phil 2:5-11	31. 2 Cor 7:1-10

BIBLE STUDY

We hear much about prophets and prophecy. But what do we know about them? The Bible Quiz for the next few months will test us. This month the reading for Transfiguration from 2 Peter 1:11-19 leads us to quite a bit more on prophets. We don't know to whom St. Peter addresses this letter, however, he alludes to the Transfiguration in verses 16-19.

I found the St. Peter's views on prophets intriguing. He writes that even the prophets did not understand what they prophesied. He then continues to tell us that prophecy can only be interpreted with the special help of God and that none of them can be fulfilled without the special guidance of God. Prophecy involved speaking for God as well as prediction of events that were to come. It is double faceted.

Most of the prophets can be found in the Old Testament. They are divided into two groups: the major and minor prophets. Among these there are four major prophets and twelve minor prophets. In addition to these, there are other individuals who performed prophetic duties and thus are known as prophets.

St. Peter warns about false teachers and their corrupt practices and reminds us that God is the God of Judgement.

LIGHTER MOMENTS

A YOUNG MAN working at a construction site bragged that he could outdo anyone in a feat of strength. He made a special case of ridiculing one of the older men. After several minutes, the older worker had had enough.

"Why don't you put your money where your mouth is?" he challenged. "I'll bet a week's wages I can haul something in a wheelbarrow over to that outbuilding that you won't be able to wheel back."

"You're on, old man," the young man replied. "Let's see what you got."

The old man grabbed a wheelbarrow by the handles and, nodding at the young man, said, "All right. Get in."

A reporter interviewing a 104-year-old woman asked her: "And what do you think is the best thing about being 104?"

She replied: "No peer pressure."